1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

loo-l-Maasa, etji e-nweiyua e-'ag-Ai. Ilyitio-kulikua-tuligwak ilukua 'l-kik, y' elukia.

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to be God's sickness. Some people know of medicines, which they give to sick people to cure them.

Il-kik,

Ilit 'l-kik kumok oshaneya 'l-Maasa 'a-dikitia.

Il-kik oreki y' aar il-tuligwak ilitoo 'a-dikitia torok too-'ag-oloosa:

Trees and medicines.

There are many trees (medicines) of which the Masai make use.

The following medicines are used as purgatives:

1. Ol-chani enyokya. Niaya teki 'ag-alitiok ilitaukulaki eng-erau, aber il-tuligwak ilitoo 'a-dikitia torok too-'ag-oloosa. Naa atja etia 'l-figwaniyok lenyana enji 'l-e-oolua, kake enyuali oreki eididigi, nepiki kulle nairtua oreki e-merga.

1. *Rothalia hildebrandtiorium*, Gilg. A concoction made from the bark of this so-called red tree mixed with butter. Also the berries of this tree, called The bitter things, which are chewed, or crushed and mixed with hot milk or blood.

2. Ol-mergoit. Niaya teki 'ag-alitiok ilitaukulaki kulle naasta.

2. The bark of *Croton Elliotianus*, Engl. and Pax, mixed with curdled milk.

3. Ol-meibotan teki 'ag-alitiok ilitaukulaki kulle, oreki e-merga, oreki 'natturi, y' ilitoo 'l-kore entil 'ag-oloosa. Ol-chani enyot ali to-'enyotai.

3. *Albizzia antihelmintica*, A. Brongn. The bark is mixed with milk or blood or soup as a remedy for worms. This medicine is also good for nervous complaints.

4. Ol-okuroi teki, eanie tulo-kine e ol-meibotan, kake ngwesi niaya, nepiki kulle nairtua oreki eng-ere.

4. *Euphorbia polycnemoides*, Boiss. This plant, which has the same medicinal qualities as *Albizzia antihelmintica*, is cut up into small pieces and drunk in hot milk or water.

5. O-repanda teki 'ag-alitiok ilitaukulaki kulle nairtua, nepuri.

5. *Commiphora* sp. The bark of this tree is boiled in milk and drunk hot.

6. Ol-tikerusia. Ilitoo ingera ol-tikerusia tau ayu 'ag-oloosa, enna mesia ne-natia.

6. *Euphorbia* sp. Children eat this if they are unwell, for it does them no harm.

1: Hollis O-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Il-keek ooshi [illegible] 'l-tadiganak ol-alorbi:

1. O-sukumai. [illegible] [1].

2. [illegible] [2] [illegible].

3. Ol-[illegible]. [illegible] 'l-tadiganak [illegible] ol-alorbi, [illegible].

4. [illegible] o-sarge [illegible].

5. Ol-[illegible]. [illegible] 'l-Maasae [illegible] ol-alorbi, [illegible]: '[illegible] ol-alorbi [illegible],' [illegible].

Il-keek [illegible]:

1. [illegible] eng-are, [illegible].

2. [illegible] en-gine, [illegible] eng-[illegible], [illegible] ol-tadigani [illegible].

3. Ol-tadigani. [illegible] eng-are [illegible], [illegible] ol-[illegible].

4. [illegible] [3].

5. Ol-[illegible]. [illegible].

Ol-[illegible]:

O-[illegible], [illegible]

The following medicines are used as fever medicines:

1. Cassia (?). The crushed bark mixed with milk or blood and water is drunk by a fever-stricken person. It is very hot, and when chewed tastes like pepper.

2. The roots and fruit of *Solanum campylacanthum*, Hochst., are mixed with hot milk and drunk.

3. *Acacia albida*, Delile. The bark is stripped off and boiled. The patient drinks this and vomits, after which he recovers.

4. Blood and hot milk are drunk.

5. *Zanthoxylum* sp. Babies are given a piece of the bark to chew as a preventive against fever, for the Masai say: 'The fever is afraid of this tree.'

The medicines used to cause vomiting:

1. *Lippia* sp. soaked in boiling water.

2. A goat is slaughtered and the undigested food from the intestines is taken by the patient.

3. *Harrisonia abyssinica*, Oliver. The roots are put into hot water which is given to the patient.

4. Serum of a cow[3].

5. *[illegible]* sp. Sick people are given the leaves to chew.

The medicine for nerve complaints: *[illegible]*, DC. The

[1] Swahili, pilipili.
[2] There are various kinds of *Solanum*, all of which are called 'Il-[illegible].'
[3] Vide p. [illegible].

1:Hollis G-9 (ca. 1894-1904) 1905
FL12 Masai FL12

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ghulaki kulle ealetua, 'ngolotiak arukí 'n-dasa. Enyor naisig il-matruak ilkeshumi.

Il-kák le-'l-dmásse:

1. Ol-kiyeni. Kyeri 'n-dasa, ungólí kulle ealetua, ainái.

2. O-eijo. Kyeri 'n-dasa ainaiukiaki en-aisho.

3. O-remit. Ilák il-tolíguenak 'n-dasa ainaiukiaki 'nattueri.

Il-kák enuk il-murua loo-'l-pulí:

1. Ol-kilorití[1]. Ten tyulgilio 'l-murua loo-'l-Masaie, ainái 'ngolotiak en 'n-dasa e-'lkeshumi ainaa ungwara, nalasa en-dilái nají el-tuni, ungólí ali 'nattueri. Ilák ali 'l-murua enata 'l-laa ainaa ungwara, aana loo ilák el-tolíguai nemmitiái en-gure ainaig.

2. Ol-kiniginí. Ninye enyor il-murua ainaig ingolotiak, ungólí ungwara, nalasa, entie aana o-mango, ainái, nagóo.

3. Ol-darkení. Natasa ali 'l-murua ang-gólua tun ilák ingolotiak e-'l-darkení ainaiukiaki ungwara.

4. ş. Ol-mangolái o Engíwara. Ilák il-murua le-dasa enye ainaiukiaki 'nattueri en-'lkere, aana ainaugwák naisig.

bark or roots are mixed with hot milk and drunk. Old men are very fond of this medicine.

Medicine for the spleen:

1. *Maba* (?). The roots are boiled, and the medicine is mixed with hot milk, which is drunk.

2. *Rumex frutescens*, Hiern. The boiled roots are mixed with honey.

3. *Leucosidea* sp. The roots are mixed with soup.

The medicines used by the warriors in their slaughter-houses:

1. *Acacia stigmatica*, Hochst. When Masai warriors slaughter a bullock, they make a medicine out of the bark and roots of this tree. This they mix with soup and drink out of the stomach of the bullock. Warriors who have been wounded are also given this medicine in water to quench the thirst.

2. *Pappea capensis, forma foliis maioribus*, Radlk. Warriors like drinking water in which some of the crushed bark of this tree has been soaked. The water becomes blood-red in appearance and the warriors gain in courage.

3. *Acacia* sp. Warriors also become brave when they drink a medicine made out of the bark of this tree.

4. ş. *Grewia villosa*, Willd., and *Croton sambesicus*, Müll. Arg. A strengthening medicine is obtained from the roots of these trees, which is mixed with mutton soup.

[1] *Acacia Elliotii*, Oliver, is also called Ol-kilorití.

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

arm. A beaded belt confines it round the waist, leaving only one limb partly exposed. Frequently it is slipped off the shoulder, and depends entirely from the waist, leaving the bosom exposed. Their ornaments are of a very remarkable nature. Round the legs from the ankles to the knees telegraph wire is coiled closely in spiral fashion. So awkward is this ornament that the wearer cannot walk properly, she cannot sit down or rise up like any other human being, and she cannot run. Round the arms she has wire similarly coiled both above and below the elbow. Round the neck more iron wire is coiled—in this case, however, horizontally—till the head seems to sit on an inverted iron salver. When the leg-ornaments are once on they must remain till finally taken off, as it requires many days of painful work to fit them into their places. They chafe the ankles excessively, and evidently give much pain. As they are put on when very young, the calf is not allowed to develop, and the consequence is, that when grown up the legs remain at a uniform thickness from ankle to knee—mere animated stilts, in fact. The weight of this armour varies according to the wealth of the parties, up to thirty pounds. Besides the iron wire, great quantities of beads and iron chains are disposed in various ways round the neck.

Such, then, were the people that now greeted Morau, who, being a novice, had to suffer a good deal of chaff from both sexes. He was, however, soon initiated into the mysteries of a warrior kraal, and had seen a bit of life. The strictest diet imaginable was the rule. He had to be content with absolutely nothing but meat and milk. Tobacco or snuff, beer or spirits, vegetable food of all kinds, even the flesh of all animals except cattle, sheep, and goats, were alike eschewed. To eat any of those articles was to be degraded—to lose caste; to be offered them was to be insulted in the deepest manner. As if these rules were not strict enough, he must needs not be seen eating meat in the kraal, neither must he take it along with milk. So many days were devoted entirely to the drinking of new milk, and then, when carnivorous longings came over him, he had to retire with a bullock to a lonely place in the forest, accompanied by some of his comrades, and a Ditto to act as cook. Having scrupulously made certain that there was no trace of milk left on their stomachs by partaking of an extremely powerful purgative, they killed the bullock either with a blow from a rungu or by stabbing it in the back of the neck. They then

593 931 601 *Gifts to Certain Relations.*—A somewhat similar custom is that which entails that a grown-up son must give certain presents to all children born to his father, as follows:—

(1) To a young girl-child, either a heifer or else a young ewe or young she-goat which has not yet had young. If the former present is given the child in future calls its brother (or half-brother) *kuuki*, and if either of the two latter animals is given the appropriate name is *kuiwe*.

(2) To a boy-child, either a heifer or a young ram or else a young ewe or she-goat which has not yet had young. The following are the appropriate names by which the boy henceforward calls the man: *Ikubia* if the gift was a young ewe, *kapisi* if the gift was a young she-goat, *ndawa* if the gift was a heifer, *ikitbume* if the gift was a young ram.

A grown-up son must also give a present to any new wife married by his father, the animal given and the name thenceforward used by the women to the man being exactly as in the case of girl-children above.

604 *Mother's Brother.*—Among the Masai I can find no trace of any special functions of the mother's brother, and he has no special position in relation to his sister or her children.

589 *Widowhood.*—There is no idea of uncleanness attaching to widowhood, and therefore there is no ceremonial purification ceremony before sexual life can be indulged in by a widow. When a woman is left a widow she builds herself a hut [607] with one of her husband's own brothers (*i.e.* brothers by the same mother), and he becomes responsible for her welfare and acts *in loco parentis* to her children as far as making arrangements for initiation and marriage, etc., are concerned. In [935] no circumstances, however, may this brother or any other of her husband's own brothers have sexual intercourse with the woman. If she is still of child-bearing [951] age she is expected to go on having children (who will rank as her late husband's), and to this end she may have sexual relations with:—

589 934 (1) Any men of her late husband's age-group, who are not excluded by other restrictions (*see* above).

(2) Any of her late husband's half-brothers (*i.e.* brothers by a different mother).

(3) Any other men not otherwise excluded.

959 *Sickness.*—My informant was unwilling or unable to give me any detailed information about the treatment of sick people, save that medicines were made from the barks and seeds of various trees and from the stomach juices of slaughtered animals.

PART VII.—DEATH AND BURIAL.

96 *Death.*—Death is looked upon with fear and, therefore—except in the case of very old men and women past child-bearing—every precaution is taken to avoid a

12: Fox G-5 (1925-1930) 1930 FL12 Masai FL12
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995 The Masai know nothing of a life after death, but it is thought that *Laibons* may live on in the form of black snakes.

968 If a death occurs in a hut it is not evacuated until the village moves in the ordinary way (the Masai being nomadic, seldom stay for long in one village). If, however, the village only moves to a new site close to the old one, the family in which the death has occurred must move further away and remain away for two or three months.

989 If a woman has lost her eldest male child she binds a few turns of iron wire below the knees of her next surviving son, in order to make him look like a girl* that death may pass him by. A man still wears these coils of wire even when he is old. Such a man is nicknamed *Ol o sepingi* (the man of the iron wire).

965 If the head of the family dies a white or a black bullock is slaughtered, and the people smear the fat from the front of the ribs on their bodies and on the garments of the deceased.

959 *Sickness and Medicines.*—The Masai have their treatment for numerous diseases. Members of the Il Damoove clan appear to be the most skilled in medicine. They have often shown me herbs which they use, but I have for the most part forgotten the Masai names for them, and lack of botanical knowledge prevents me from giving their scientific names. Such Masai as understand the use of herbs have never shown any reluctance to tell me about it.

Sheep's fat plays an important part in nearly all their medicines. For instance: (a) If a Masai is bitten by a mad dog (disease called by Masai *Nang'a gotok*, presumably rabies) a sheep must be immediately slaughtered and the fat boiled with bark of *Il Kilawoti* trees. The sufferer drinks this mixture and his skin is smeared all over with the contents of the sheep's stomach. This is said to be a certain preventive if done at once. I described the treatment in greater detail in an appendix to the Narok District Intelligence Report for April, 1929, and it is probably still on file in the Government office.

(b) *Aatkwar* (Masai *Endorsi*).—When this disease appears as an external sore a sheep is slaughtered and the sheepskin is bound round the affected part. The patient drinks the fat of the sheep. He must on no account be allowed to drink water or milk, and if he does so he is almost certain to die. This disease is fairly common among the Masai, but they usually recover from it. In the opinion of some Europeans the Masai treatment is more efficacious than ours.

973 *Honey Wine* (Masai *En-Aisho*).—This is much used at religious ceremonies and other occasions of importance. It is a very pleasant beverage. To make it, honey and water are mixed in about equal quantities in a special gourd called *E-Mooni*, literally "the egg." To this are added the dried fruits of the flamego

[301]

* Uncircumcised girls wear big ornaments of iron wire.

18: Merker FL12 Masai FL12

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[For generic names of plants and for their uses in animal husbandry, medicine, and nontherapeutic drug manufacture, see category 824.]

/179 cont./

XIX.

000 Internal ailments. Infectious diseases: dysentery, malaria, chickenpox, smallpox, elephantiasis, parasitic cutaneous eruption. -- Ailments of the respiratory organs: head colds, bronchial catarrh. -- Ailments of the digestive organs: nausea, diarrhea, constipation, tonicum roborans /strengthening tonic/, liver pains, spleen pains, liver and spleen abscess, bilious fever, intestinal worms, ancylostomiasis. -- Venereal diseases: lues, gonorrhea, cystic catarrh, aphrodisiacum. -- Nerve ailments: headache, earache, toothache, rheumatic muscle pains, nerve stimulants, the em boschona sickness. -- External ailments: surgeons, tooth operations, bloodletting and cupping, swellings, abcesses. The goat-ulcer sickness. The glandular disease. Sand fleas. Snake-bite and scorpion sting. Poison-arrow wounds. Conjunctivitis. Sprains. Dislocations. Bone fractures. Removal of foreign bodies from wounds. Abdominal wounds. Amputation. -- Midwifery and women's ailments. Midwives. Intensifying the labor-pain activity. Pelvic narrowness. Position of the woman in childbirth. Afterbirth. Removal of the umbilical cord. Treatment of the newborn child and the woman in childbed. Nourishment. Care. Nursing. Weaning of the infant. Uterus pains. Abortion. Fertility. Child mortality.

Internal Ailments

913 The Masai, in contrast to the Negro peoples, never trace the origin of internal ailments to the work of evil spirits and only rarely to magic prepared against the sick person by one of his personal enemies. In most cases they see the causes of illness in external or
• 917 internal influences harmful to the organism. Knowledge of the treatment of internal ailments is the common property of all the people: a mother treats her small children; older children or adults treat themselves according to traditional methods observed by them or related to them.

/179 cont./

Infectious Diseases

757 164 For dysentery (eŋg ga en gohŏge os sarge) the sick one is given much liquid sheep-fat or melted butter to drink.

Malaria (eŋg odjoŋgáni). At the start of the chill, the patient is given an emetic, for example, a cold, strong extract of the bark of ol mokotan (Albizzia anthelmintica). Even before the fever breaks out, a decoction of os segonoi bark is administered, through which, in many cases, the outbreak of the fever is supposed to be prevented or alleviated.

753 825 It is interesting that the Masai -- so they say -- have always regarded the bite of the mosquito as a prerequisite for an attack of malaria. They say that the latter, with its bite, inoculates the person with a poison that causes malaria. For this reason they never [361] lay out their kraals in the vicinity of a swamp or other standing water, and also avoid these places in whose surroundings during the rainy season longer standing puddles form. /180/ In order to drive away the mosquitoes they burn (in the camp or in the hut) the peppermint-scented ol eŋoroŏ (Plectranthus Merkeri, Gürke). If a kraal is badly afflicted with mosquitoes, its inhabitants leave it immediately out of fear of fever (1).

1. So they told me as early as 1895. When, at the beginning of 1896, Zandeo with a number of his people came to Moschi, I received in reply to my question as to whether they had to suffer much with fever the answer: "No, there are no mosquitoes near our kraals."

757 Other emetics are: root powder of ol aisai (Cyathula Lindowina Vlks.), which is taken stirred in water; a decoction of roots and stalks of ol gurchaachi (Barleria mucronata Lindau); a root decoction of ol moran (Solanum nigrum); the boiling down of a handful of bark or root of ol dubgui (Harrisonia abyssinica Oliv.); a cold extract of five finger-size pieces of the bark of ŋiri (Acacia mellifera Bth.)

/180 cont./

• 757 and the chewing of the root of ol asajét (Withania somnifera Z.) are regarded as acting especially vigorously. Children are given an infusion of the leaves of ol magingi (Moschosma multiflora [Hoch.] Bth.), because it has a considerably milder effect.

753 757 They call another greatly feared fever ol oirobi l'en duhúr and see its original cause in the bite of a kind of tick living underground, which they designate as en duhúri jámon. The patient is given liquid sheep fat mixed with the powdered grains of ol odos (Maesa lanceolata Forsk.). Presumably this fever is identical with relapsing fever, for [136] [164] which Professor Robert Koch identified as the carrier of the spirilla a species of tick living underground (Ornithodorus Lahigni) (2).

2. During the day Ornithodorus hides in cracks of buildings or in the ground and emerges as soon as a victim approaches. Merker's conjecture could therefore correspond to the truth, and the more so since to me too the Masai designated and displayed an unquestionable Ornithodorus as the carrier of a fever. The ed. Dr. S.

757 Against chickenpox (e riri or en diaboboi) no medicine is known. [164] The sick person remains in the hut, is given as a drink a little milk mixed with fresh blood and sheep-tail fat, two things that are regarded as strengthening; furthermore, as food, a piece of mutton roasted in the skin at the open fire.

[751] For protection against smallpox (ol maschógu or ol minjaloi) healthy persons are inoculated in two incisions on the forehead with [164] the smallpox pus en gimeli of a sick person. Smallpox patients are given a decoction of the roots of en dulele (Solanum campylacanthum) mixed with cattle blood as a diaphoretic and at the same time a [758] nourishing remedy. In order to increase the sweat secretion, the patient is laid beside the hearth fire. Diet: no drink except the above-mentioned medicines; as food, the head of a sheep roasted in the skin or another piece of mutton similarly prepared.

/180 cont./

757 753 [64]

Elephantiasis scroti (en dorenge) is regarded as a punishment of God for incest committed. A therapeutic treatment is unknown. Other forms of elephantiasis are said not to occur among the Masai; the one mentioned seems to be infrequent to the point of having disappeared.

757 /181/ To cure the parasitic cutaneous eruption (1)

> 1. The eruption heals within three days if the affected places on the skin are well covered with a nonirritating salve (for example, zinc ointment), after they have been previously cleaned with soap.

(el bebedo) called upele by the coastal people, the body is rubbed with oil obtained from the ol dimuai tree (Commiphora sp.), whereupon healing follows in two to three days -- as I was able to find out for myself a few times.

164 I have never seen among the Masai the frambesialike schiwaki sickness (2)

> 2. Schiwaki is often mistakenly taken for lues. With the administration of potassium iodide the schiwaki sores heal in the course of two to three weeks.

very common on the Kilimandscharo. To a corresponding question I always received the answer that this very infectious disease is unknown to them.

Ailments of the Respiratory Organs

757 [64] Against head colds (ol siuhi l ol gumenchi = cold of the nostrils) one snuffs tobacco mixed with the powdered bark of the en dorniki tree. In severe cases, as a diaphoretic, one administers the juice of the tuber of ol amboshi (Momordica cardiospermoides Kl.) or a decoction of ol[illegible] aitetoijai kete (Anetlema Johnstonii K.

/181 cont./

• 757 164 Bronchial catarrh (es sedja eê geroget = cough). The patient is given a handful of the powdered bark of oi marbait (Croton spec.) stirred into fresh cattle blood, or a paste that consists of a third of a liter of liquid honey and two handfuls of the powdered bark of ol sogonoi. A decoction of the bark of oi okiteni is supposed to have a loosening effect; for the same purpose one also chews the bark bast of oi debbe (Acacia Merkeri) and of oi bararuai or oi bariwi (Lonchocarpus Bussei spec.), and eats the unripe fruits of oi amriaki (?). The mother gives small children the juice obtained by chewing a species of Pagaca (oi oinuggi) or ekum (Spilanthus Acmella L.) or the leaves of eê gawarua (Clutia Kilimandscharica Engl.).

Ailments of the Digestive Organs

For nausea one drinks a decoction of the bark bast of oi bararuai (Lonchocarpus Bussei sp.) stirred with liquid sheep-fat, or one takes an emetic, such an stronger than the ordinary doses of oi molotua, oi odoe (Maesa lanceolata), ebi (Acacia mellifera).

Diarrhea and abdominal pain (siwet eê gobege or eê gourik, the latter word designates the watery excrement). To check it, one drinks extracts or decoctions of the bark of oi bugei (Terminalia Brownii Fres. var. Merkeri Engl. and Terminalia Hildebrandtii Engl.) or of oi nai (Acacia spirocarpa Hochst.). In addition, bark extracts of oi daibobi (Ficus Sycomorus), a decoction of the bark of oi sagarasha (Bauhinia reticulata D. C.), of the root /182/ bark of oi ormai, goat-meat broth in which a few pieces of the root of oi ama (Ximenia americana L.) have been boiled, or a root extract of oi amemai mixed with milk. The powdered bark of oi ugumoni (Heeria pulcherrima) stirred into fresh milk is regarded as a quick and sure remedy. For abdominal pains a decoction of oi ghobia (Cassia obovata coll.) is administered, or a leaf extract of oi magingi, also called oi magingi lare (Clerodendron discolor [Kl.] Vike.). Because of its mild action, the extract or decoction of a Commiphora species (o'mpande) mixed with beef bouillon or an infusion of the leaves of oi oteri (Grewia bicolor Juss.) is popular. Pregnant women

OSU prefer this medicine to the many previously-mentioned [illegible]

751 /182 com./ In order to avoid the onet of a case of diarrhea as a consequence of the very popular copius enjoyment of liquid fat, a root decoction of the above-mentioned ol ama tree (Ximenia americana L.) is administered.

753 044 Constipation (ol gólomi). The most popular remedies in severe cases are a decoction or extraction of the bark of ol jani 'njugi (Embelia kilimandscharica Gilg) mixed with fat, or, in milder cases, the pepperlik grains of ol odoa (Maesa lanceolata Forsk.), which are chewed.

827 Regarded as aiding digestion is the bark of ol mata (Thespesia Garckeana F.Hoffm. and Dombeya reticulata Mast. vel aff.), of en dámgacho also called ol egírugi (Turraea Volkensii Gürke), which is drun mixed with meat broth, and of a still unknown Acacia species (ol alí), which is why the warriors, during their meat feasts, add these powdered barks to their drinking water, as well as an extract of thepounded root of ol gbulót (Bridelia cathartica Bert).

"To clea out the stomach" the warriors take, once every three or four month, a medicine called en janigirri, consisting of the bark decoction of i odoa (Maesa lanceolata), ol mokotan (Albizzia anthelmintica, ol marbait (Croton spec.), ol jani 'njugi (Embelia kilimandscharica Gilg), ol getalaawa (Myrica kilimandscharica Engl.), en ngurtoi ooi dinjai (Cissus quadrangularis).

824 As Tonicum roborans /strengthening tonic/ and beautifying agent, pulverized bark of ol dímigómmi (Pappea capensis Eckl. et Zeyh.) is add to the drinking water. It is supposed to make the skin softer andmore elastic, as well as to give rise to an increase in the padding ofat through which sharp contours are rounded. The remedy is especially popular among warriors.

752 124 For liver ains (aia e munjwa) one drinks a decoction of the bark of en sol (Euclea fructosa).

For spleenpains and spleen swelling (aia oi dasila), the powdered bark of the same tree, stirred to a paste with honey, is eaten or, mixed with huey beer, is drunk, as is a root decoction of en senetui (Cassia didymootrya Pres.), which as a rule is mixed with milk.

/183/

752 164 Liver and spleen abcesses are supposed to be cut open to drain off the pus. I saw scars in the areas in question several times, but was never able to observe the operation itself.

• 757 164 For so-called bilious fever (ol odoa = the gall), an emetic is taken first, either a strong dose of grains of the ol odoa (Maesa lanceolata) or a bark extract of olti (Acacia mellifera); then one drinks a root decoction of ol deregeli (?) or of ol manual (?).

To get rid of intestinal worms (taeniae [ol gurto, el gurt] and ascarids [ol budi, el budok]) one uses decoctions of the bark of ol mokotan (Albizzia anthelmintica), of the root of ol deregeli (?), of the fruits of ol odoa (Maesa lanceolata), or also of the powdered bark of ol jani 'njugi (Embelia kilimandscharica Gilg), the latter of which is always taken with fat since otherwise it is too acrid and easily causes violent abdominal pains with diarrhea.

To cure ancylostomiasis (eŋg ɣa el gilbe) one administers a decoction of the bark bast of ol mokotan (Albizzia anthelmintica); the bark bast is cooked with meat; the patient drinks the meat broth.

Venereal Diseases

757 [164] [548] Gonorrhea and especially lues are quite rare among the Masai. This is due in part to the absence of professional prostitution, and in part to the fact that the Masai are familiar with the dangerousness of these diseases and their easy transmissibility. Those stricken with lues are segregated and may not enter any kraal until the external symptoms of the illness have disappeared; during this time they live outside the kraal in a superficially built hut surrounded by thorn branches for protection against predatory animals. Accordingly lues is called eŋg ga auió, formed out of eng ga = the sickness, auió = outside the kraal. Lues patients drink a great deal of liquid fat and liquid butter for a cure. One drips on the lues ulcers, as well as on [539] those of the chancres, juice of the leaves of ol aitigirai (?), sprinkles on them a powder made out of the leaves of ol agaramoni (?), or burns them with Cuprum sulfuricum, which the Masai obtain in trade with caravans.

/183 cont./

• 757 For gonorrhea they use a whole number of medicaments, to some of which they attribute only or chiefly a diuretic effect, to others a healing effect as well. The principal remedies are the following: decoction of the bark of ol jani 'njugi (Embelia kilimandscharica), often mixed with calf urine; furthermore of os sagararam (Bauhinia reticulata), ol debessi (Acacia cfr. verrugia Schwfth.), ol mokotan (Albizzia anthelmintica) and ol gelai (?); a root decoction of the latter is also used, as well as of ol osondo (Cissus sesquipedalis Gilg), ol amamiai (Osyris tenuifolia Engl.), ol dorotua, and, finally, decoctions of the dried root bark of o'remit (Salvadora persica) and of the wood of a Rhus species (ol mesigie kete), which is regarded especially as a diuretic.

[164] /184/ For cystic catarrh one drinks a weak decoction of the root of o'remit (Salvadora persica).

832 A bark decoction of ol dimigomui (Pappea capensis) is regarded as an aphrodisiac for men, one made out of ol mokotan (Albizzia anthelmintica) for women. The bark of the trees ol gilorili (Acacia

[263] abyssinica) and ol okitegi, used as seasoning for meat broth, is supposed to have the opposite effect among the warriors.

These last two remedies, however, are by no means regarded

[147] as sedatives, but, on the contrary, as stimulants. The people explain the effect ascribed to them here with the words: the warrior does not like the odor of the girl, by which probably a specific fumor urinae /stink of urine/ more or less clinging to the clothing of all women is to be understood.

Nerve Ailments

757 With headache (eig ga ol ogunja) a blister is produced on each

[164] of the temples and on the nape with the fire twirler (ol biuu) rubbed hot; more rarely one ties a cord rather tightly around the forehead

[177] and the occiput. The latter remedy is not peculiar to the Masai, but has been adopted in places from other peoples.

[164] For earache (eig ga ñi gia) one pours warm butter into the ear.

/184 cont./

757 With toothache (ég ga ol alai) one bites on a very hot residuum of fat with the aching tooth. Pieces of twigs of o'remit (Salvadora persica L.) and ol abalasa (Dodonaea viscosa L.) chewed to resemble a brush at one end serve as toothbrushes.

For rheumatic pains in the muscles one makes use of massage, which is practiced by the women, or one makes poultices with the pulp of the pulverized root of o'remit (Salvadora persica), which also finds use otherwise as a "mustard plaster." Married men have themselves massage by their wives to get rid of pains in the leg muscles after long marches, whereas the warriors scorn this help as unmanly. Furthermore one administers a root decoction, preferably mixed with a broth from steer meat, of o'rarak (Cissus rotundifolia [Forsk.] Vahl.) or of ol lorôdo (Pentas zanzibarica [Kl.] Vike.), or also a decoction of the wood of ol gonjê (Rhamnus prinoides l'Herit.). For rheumatic pains in the back one drinks a root decoction, sweetened with honey, of ol arasia l ga subertai (Cayra tenuifolia Engl.). To cure articular rheumatism a root decoction of ol ogilai (Boerhavia diffusa L.) is administered. Besides these remedies, those that are regarded as diaphoretic, especially the above-mentioned ol ambêrbi (Momordica cardiospermoides Kl.) and ség alterojai lete (Apodytes johnstonii K. Sch.), are also given.

296 Other than for curative purposes the warriors regularly, and, to be sure, for the entire duration of their membership in the warrior standing, take various nerve /185/ stimulants. These are taken especially on war expeditions and, even more, during the meat feasts forming the preparation for these. One of the most popular stimulants is the bark of the frequently mentioned ol mokotan (Albizzia anthelmintica). One pounds a piece of bark bast the size of two hand-palms with a club and then lets it steep for a few minutes in still hot meat broth. The other stimulants are ol dinjai or os ngurtai (Cissus quadrangularis): an arm-long piece is cut up and boiled in water. The extract is taken mixed with goat-meat broth. Equally strong in effect is the root of ol ogerua (?). One takes a piece of root three centimeters thick and approximately ten centimeters long, chops it twice, and cooks it with beef broth. The decoction smells disgusting.

/180 cont./

752 have been grasped with the fingernails and pulled forward.

To the surgeon's department belongs first of all the extraction of teeth. This is done by three different methods. To remove the lower middle incisors, which among children is done for the first time at an early age and is then repeated after the change of teeth, one sticks the thin iron blade of an ax between the teeth and levers them out while tapping moderately hard laterally several times with a stick against the blade. The other front teeth are taken out only when they are already quite loose. One ties a string of cattle tendon around the crown of the tooth and a fist-sized stone at the other end of it. When this is done, the operator, for a very loose tooth, simply lets the stone fall, or, with one resting more firmly, throws it down. To remove a molar, one places a little stick almost finger-thick and approximately 30 centimeters long, with its lower end, notched swallowtail-like, against the tooth, and, to be sure, from inside, at right angles to the dental arch and then directs several vigorous blows against the free end of the stick. An assistant holds the patient's head. Tooth operations, with the exception of the ritual ones of course, are very rare. Among 100 men between the ages of 30 and 50 the author found two who each had a tooth gap. One had had a molar knocked out in the manner just described, the other had lost a front tooth through being butted by a head of cattle.

• 757 Bloodletting and cupping, on the other hand, are very common, especially for rheumatic pains and headache. To let blood from a vein on the head or at the extremities, /181/ the blood in a skin vein, in a forehead vein on the head, is first blocked by a leather strap placed around the neck or around the limb above the cupping place. Then the surgeon places himself in front of the patient, the bloodletting arrow (cf. Fig. 70) against the bow, aims, holding the arrow point only five to ten centimeters away from the cupping place, and shoots into the swollen vein. To stop the bleeding, the aforementioned strap is merely loosened. For cupping on the back, chest, and belly, not the arrow but the razor is used. With 6 incisions a centimeter long are made in the skin, which has been drawn up roll-like with two fingers. These are arranged in horizontal rows, each of which numbers 15 to 20 cuts. It is by no

/149 cont./

757 means rare that two or three rows are cut for c[osmetic] adult Masai have such scars in greater number often finds people whose entire torso is literall[y] cupping scars. It seems as though the people cut twice in the same spot.

Upon swellings one puts the pulp, slightl[y] of the chewed plant of ol agurumbei (Crassu[la]

752 755 164 Abscesses, when they are ripe, are puncture[d] pointed, double-edged knife and cut open only the pus by pressure. Then the wound is washed and cleaned out, using the nail of the index fi[nger] possibly also the aforementioned knife, as a sc[oop] one sprinkles on it a caustic powder made from guerandow I en deje (Plumbago ceylanica). T[hen] apply a bandage.

Abscesses of the mammary gland are never emptied.

With panaritium the nail is removed and t[he] suppurating lymph glands (ol gumuri) are t[reated] like abscesses, but the lymph gland is cut out be[fore] of the caustic powder.

An ailment called ol dubidai I en dare • a[lso] ol[ng]ai (1)

1. This is most probably a variety of carbuncle.

by the Masai medicine itself is that the person frequently two. Last lumps the size of a hazelnu[t] tapering into a reddish point at the bottom. T[hey] (en kesi) and their scars -- somewhat larger t[han] on the temples, on the chest, on arms, legs, a[nd] [763] the original cause the people cite the eating of sheep that died of ol[ng]ai ol[ng]ai • but victim[s]

2. Pulmonary anthrax.

e operation. Most however, one also y covered with he to avoid being

y acting as a resolvent. a silotica Oliv.).

d with a small, after the draining of out with tepid water ger, as well as ry spoon. Finally, the rest of ol e surgeon does not

y punctured and

e wound washed out. gimek) are treated fore the application

ner ol[ng]ai (1)

anthrax

afflicted has one, lum[p] s under the skin. ew these ulcers as a mark place -- d on buttocks. As sweat of goats or s (2).

758 /189 cont./
[752]
The hard lumps are cut out. During the illness the patient is given a diet of meat roasted on charcoal and, as medicine, a decoction of the roots of ol demellua /196/ (Solanum setaceum) or el elel with the addition of honey; a root decoction of el gigi (Lycium cf. arabicum Schweinfurth) mixed with milk or meat broth or such of ol amelili (Maerua johannis Vlk. et Gilg), which, as a rule, is mixed with a little honey or fresh livestock-blood, is also regarded as curative. The patient drinks this liquid when he is thirsty. The illness is supposed to lead to death if this diet is not adhered to and the patient takes in particular cold water or milk, as well as cooked meat. On the other hand, if the prescribed way of life is observed for two or three months, the lump, gradually pushing outwards, is said to fall off. Since, however, the continuous meat diet is too expensive and the herb medicines cannot be obtained without difficulty, the operation is preferred to by far the most cases.

752 [764] A persistent fever connected with swelling of the three pharyngeal tonsils accompanied by violent coughing and considerable loss of strength, especially common in youthful age, the Masai call ol ol mili = gland sickness. Very probably it is a matter of adenoidal proud flesh in the nasopharyngeal cavity. The patient turns to the surgeon to be cured. The latter, putting his hand into the patient's mouth, scrapes the pharyngeal tonsils with the nail of his index finger, or with a small knife, so strongly that they bleed profusely. A rather large number of people whom I questioned about the success of the cure asserted that they always could count on certain recovery. Two of my boys, Masai youths about 11 to 13 years old, fell ill with the above symptoms. In spite of careful symptomatic treatment, their recovery of strength was so unsatisfactory that, upon their request, I gave them permission to go to a nearby livestock-kraal in the steppe for relief. After eight to fourteen days they returned, healthy and refreshed, and told me, which corresponds to the truth, that the surgeon had treated them in the manner described.

Small wounds are [illegible] as [illegible] described above for the throat, but during this one tries to avoid unnecessary irritation, for fear of greater bleeding. On this account, many surgeons do not proceed with treating the wound until several

752 /198 cont./
that of an egg or even sometimes the number (hand,finger, toe). If
[738] this seems to him absolutely necessary. After the operation the
patient is given raw sheep kidney to eat and a considerable amount
of liquid sheep fat to drink, whereupon severe diarrhea soon sets in.
Often one has him go through a sweat cure in that he is set over
glowing charcoal on which leaves of Bufonia murorum and sheep
hair are thrown.

On a sharpen sting (a tongue of gopher) one has a woman who
has given birth to twins or, lacking such, a pregnant woman spit
and rub the saliva over the painful spot. As long as the pain continues,
[742] the patient eats only raw goat liver, to which is ascribed some kind
[741] of marvelous effect -- as is also shown by the fact that it is the only
solid food of the ni ellemi.

Into the wound caused by a poisoned arrow another person urinates
[737] as quickly as possible. At the same time the wounded one is given
as an emetic a mixture of the juice of the fruit of an ozieie (Solanum
campylacanthum) and the amniotic fluid (ak galan) of a gravid sheep,
which is slaughtered for this purpose.

757 For conjunctivitis (ally ga ak galan) a tobacco extract (ak gaza ni
gundan) or the juice of leaves of ni ugildie (Celsia biliraeoides Lehm.)
or dangai (Hartmannia abyssinica Gürke) and ni amajan, or an extract
of the leaves of ni gazaza, is dripped into the eye.

752 The surgeon removes the remains of a violently destroyed eye, by
drawing it out of the eye socket, with an awl bent hook-shaped, far
enough so that he can cut it off with the razor. The eye socket is
then washed out with warm water and not bandaged afterwards.

[711] A place that has suffered a sprain or bruise the El dorobo rub
with the juice of ni gilgile (Leucas spec.). Sometimes they also
apply the same drug by the method of rubbing the powder of the
charred twigs into small incisions that are made on that place.

/197/ Dislocated limbs are set again and placed in a splint
bandage that is not stiff. For a lower-arm dislocation the surgeon
[737] above the wrist, and sets it again by a gradually stronger pulling
exerted in the required direction. He then puts around the affected
part, from the middle of the lower arm to that of the upper arm,
which are drawn together at an angle of 130°, a padded bandage
consisting of a strip of sheep leather that is covered with as much
thick and soft hair as possible. The padded bandage is tied with a

/157 cont./

944 that I give a gentle tug with a knobbike insertion of the index finger into the occiput of the child."

/158/ In order to loosen the exit of the afterbirth, one of the assisting women tries to prevent labor-pain activity by tickling with a feather the palate of the woman giving birth. This manipulation is also used in rare cases during the periods of the preliminary and of the actual labor pains. During the afterbirth period the child's umbilical cord is severed, in that the umbilical cord (or navel) is first tied close to the body with a cord of bark bast and then cut at a place an inch away from the body with the instrument otherwise serving as a razor, the el mereik. A navel bandage is unknown.

[947] The afterbirth, which is not the object of superstitious concern, is named into the livestock kraal by the midwife in some districts, buried there at night in others.

The newborn child is cleaned by a rubbing with liquid fat. According to statements of the people, this treatment, however, is supposed to represent not so much a cleaning as a strengthening and comfort. Then the child is laid beside its mother on a soft leather skin freshly greased. As soon as the latter has recovered from the birth act, she chews four grains of el odoa (Abaca leprosula) and gives the child as extract of these as a purgative. On the following day the newborn child is given its first bath, consisting of a rapid extract of the twigs of ak gaiwosel (Physalis minima L.) and the scale of mig ateretipel (Commelina spec.), to which is ascribed the action of a protective magic against sickness. Cold baths, say, for the purpose of hardening, are unknown. The child remains unclothed.

948 The woman in childbed leaves her hut as a rule as soon as her condition permits, which is usually already the case on the following day. Her medicinal treatment consists first of all in the administration of laxatives, for which in this case a mixture made out of liquid fat, honey, aseppe nuts, and a few pounded el odoa cores, as well as a leaf infusion of an etet (Dracaena blandus Ker.), is especially prized. Furthermore, she is given a leaf soup seasoned with el ododa bark (Calodesma odoatus Benge.), as well as a decoction of el gabaos [a genus Sphaeranthus microcephalus, a leafy swamp plant, or a leaf infusion of el odoar (Cyclea gerlachii) or also a decoction of

[illegible]

roots and leaves of a [illegible] (Melianthus Rehrenii Warnh.). To both is ascribed the effect of promoting the recovery of the birth organs. This is further assisted by putting on a leather body belt (ol gúlit, ([illegible]) 30 centimetres wide. As a means for strengthening and for increasing the milk secretion, one gives the coming woman a root decoction of ol mudai (Dicoria canadensis Hegl.) mixed with fat.

During the first weeks of life the newborn child, which, incidentally, is often put at the breast soon after birth, is given, besides the mother's milk, a great deal of liquid horse, which during the first eight days even wholly replaces the former in case the child refuses the breast. Later such a child is given [illegible] cow's milk as a substitute for mother's milk, and, to be sure, from a nursing bottle (en lugul ol gerai [Fig. 91]), which consists of a hollowed-out bottle gourd, over whose upper, open end, as a sucking stopper, is tacked a piece of leather pierced at the tip. During the nursing the mother is usually seated, while the child lies horizontally on her lap or square beside her on the ground. More rarely the woman stands and holds the baby on her arm in a sitting position; even more rarely mother and child further lie side by side on the ground. The nursing period, during which the mother is called na dumpuesi, lasts about two years. Its end as a rule is conditioned by the onset of a new pregnancy, in that the woman nurses a male baby up to the third month of pregnancy, a female one up to the fourth or fifth month. Weaning, for which superstitious considerations are of no importance, comes to pass either in that one removes the baby from the mother, when it is another but needy, or the mother makes the breast distasteful to it by rubbing her nipples with the bitter juice of the ol ngosoi aloe. A premature drying up of the mother's milk is explained by the woman's physical constitution. The woman seeks to

Fig. No. 730

/190 cont./

853 bring back the milk secretion by a copious drinking of liquid sheep fat. Meanwhile the child is nourished with cow's milk.

• 797 For pains in the uterus (ol gumâ) and in the uterine ligaments (ol sabâl, ol ebâl) the woman drinks a root decoction of ol makgulai (Cordia ellenae).

To induce an abortion, the one concerned drinks a decoction of dried goat manure or a strong decoction of ol ngi (Cordia quarensis) or ol dungi root. During the subsequent two or three days of convalescence she takes a weak decoction of ol mokotan bark or one of the bark of ol ollale (Colubrina asiatica).

163 Concerning fertility, the relationship of the sexes, and child mortality I was able to discover the following. The largest number of one woman's confinements that became known to me was 17. The 97 old women questioned had given birth to 548 children all together, which gives an average of 6.3 confinements for one woman. Of these, 331, therefore 42.2 per cent, were boys, 371, therefore [165] 57.8 per cent, girls. Before their circumcision 30.7 per cent of the children died, including the stillbirths.

It should also be mentioned that the realization of a twin pregnancy is regarded as having arisen through one conception.

19: Talbot E-4,5 (1956-1962)1964 FL12 Masai FL12

123 824 Our use of the capture gun to capture and mark wild animals was of particular interest to the Masai. They would often come up to watch us. Masai are famed for their refusal to carry out manual labor of any sort hence are regarded in East Africa as poor helpers on safari. However, labor, where it involves animals, is another matter. Sometimes Masai would come up and voluntarily help us handle captured animals, and this they did very well. We even experienced Masai coming to our camps to talk about our capture work that they had observed from a distance.

123 262 609 When we had extra meat from animals that we collected, we took it to the nearest Masai village. Most writers have reported that Masai will not eat the meat of most wild animals. We found, however, that they gladly accepted it in most cases. They always wanted to know what animals were involved. In several cases, when we first approached a village those who came out to meet us would refuse the meat. Then someone who knew us or knew of us would appear and accept the meat, explaining that the others did not know us.

123 • 757 Virtually all visitors to Masailand are regarded as a sort of travelling dispensary by the Masai. This is true throughout the world for most people who do not have

123 medical supplies. We had frequent visitors wanting "dawa,"
* 787 medicine, or a "sindano," an injection. The latter we could
[1963] not provide (although we had a camp helper who stole a hypodermic syringe and for a time had a good business selling injections of water or anything else handy). We did serve as emergency hospital for various injuries, large and small. One morning came to camp with his hand nearly cut in two. He refused to go to the hospital at Narok, so my wife somewhat reluctantly and dubiously repaired the damage. Several months later when we returned to that campsite, the same Masai came striding across the plain and proudly showed his healed hand. He was profuse in his thanks and wanted to bring us some goats and sheep as a token of his gratitude."

123 FL9 . The Masai greatly enjoy riding in a vehicle. They are willing to walk several miles just to have a ride. Whenever it did not conflict with our scientific work we made it a point to give them rides. These were often rambunctious but always interesting experiences. We learned much about the Masai from them and we became well known to the many villages involved.

123 FL1 The Masai's apparent acceptance of us as essentially a part of the landscape is illustrated well by an incident in the southern Serengeti Plain. We had camped